

truth, to the real families that have real tragedies that they have to cope with. And I know that they do not need the guidance and help of the Congress of the United States on this very personal and horrible situation. What they need is the help and guidance of God, not the Congress.

A CALL TO COMMUNITY

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Michigan [Mr. CHRYSLER] is recognized for 5 minutes.

Mr. CHRYSLER. Mr. Speaker, a call to the community. An honest conversation on race, reconciliation, and responsibility. At the close of the 20th century, the toxic issue of race confronts society everywhere. It is at the core of the crisis facing American cities. This working document in its final form will be offered to the American people by political, business, religious, artistic, academic, and community leaders representing a broad spectrum of opinion. The aim is to rally all Americans around a vision of community that transcends our divisions.

Mr. Speaker, America is at a crossroads. One road leads to community; the other to the chaos of competing identities and interests. We have all hurt one another, often unconsciously, in ways we would never intend. We need each other. We need to eradicate the scourge of racial division. We must demonstrate that our diversity is our greatest strength and that out of this diversity is rising a new American community. We can offer hope to a world torn by divisions of every kind.

We invite every citizen to join us in a renewed commitment to an American community based on justice, reconciliation and excellence. The original promise of this country, that out of a rich diversity of peoples a great nation would rise, has only partially been fulfilled. This unique experiment remains incomplete because the promise of equal opportunity and dignity for all has not been fully realized. Much of the distrust, resentment and fear in America today is rooted in our unacknowledged and unhealed racial history.

For many of us, race determines where we live, where we send our children to school and where we worship. Because racism is deeply embedded in the institutions of our society, individuals are often insulated from making personal decisions based on conscious racial feelings and do not experience the daily burden that their brothers and sisters of color have to carry. We must change the structures which perpetuate economic and racial separation. But no unseen hand can wipe prejudice away. The ultimate answer to the racial problem lies in our willingness to obey the unenforceable.

The new American community will flow from a spirit of giving freely without demanding anything in return. In the new American community, when

any one individual is injured, exploited or demeaned, all of us will feel the pain and be diminished. It will be a place where hearts can put down roots and where each feels accepted and at home. Some painful memories cannot be erased. But forgiving is not forgetting; it is letting go of the hurt.

To build this new American community, we must empower individuals to take charge of their lives and take care of their communities. In cities across America, bold experiments are taking place. Citizens have initiated honest conversations—between people of all backgrounds—on matters of race, reconciliation and responsibility. They have chosen to move beyond blame and guilt, beyond hatred and fear, deciding to face the past with courage and honesty. They are demonstrating that through honesty, a willingness to embrace each other's painful experiences, and with God's power to change us, the wounds of the past can be healed and our Nation become one community.

This approach calls us to a new concept of partnership and responsibility. It means: Listening carefully and respectfully to each other and to the whole community; bringing people together, not in confrontation but in trust, to tackle the most urgent needs of the community; searching for solutions, focussing on what is right rather than who is right; building lasting relationships outside our comfort zone; honoring each person, appealing to the best qualities in everyone, and refusing to stereotype the other group; holding ourselves, communities and institutions accountable in areas where change is needed; and recognizing that the energy for fundamental change requires a moral and spiritual transformation in the human spirit.

PARTIAL BIRTH ABORTION ACT NOT GOOD LEGISLATION

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from California [Ms. PELOSI] is recognized for 3 minutes.

Ms. PELOSI. Mr. Speaker, this morning I rise in strong opposition to H.R. 1833. As a mother of five wonderful children who supports a woman's right to choose, I respect the opposition that our colleagues have to that right to choose. Indeed, we have had some very heated debates on that subject on this floor. But today we are breaking new ground, and it is, I think, most unfortunate for America's women and America's families that we have a bill, before us, the so-called partial birth abortion act.

Mr. Speaker, I strenuously object to the procedures of this House that would allow a bill with that name and that misrepresentation to come to the floor. The makers of that motion know that all abortions taking place in the third trimester are for reasons of serious fetal abnormality or risk to the life or health of the mother.

Mr. Speaker, unfortunately, though medical science has developed sophisticated testing to determine potential medical problems in the pregnancy, often these tests are not fully accurate until later in the pregnancy. Some women may undergo several ultrasounds and other tests and be told that all is well, only to have a devastating anomaly detected at the 28th week of pregnancy or beyond. Other women may be diagnosed with cancer or kidney failure late in pregnancy or have a previous condition such as brittle diabetes suddenly flare-up so seriously that their own health and even their lives are threatened. These women are faced with the painful and deeply personal choice of ending a wanted pregnancy.

The intact DNE abortion procedure which H.R. 1833 seeks to outlaw is for many women in these circumstances the safest medical option available. It saves the life and protects the health and safety of the mother. This is also used when the fetus cannot sustain life. It also enables the mother to go on more safely to have other children, which outlawing this procedure might prevent her from doing.

The bill also does not take into account the indescribable agony faced by women and families eagerly awaiting a wanted child upon discovering late in pregnancy that their dreams are shattered. Under this bill, women could be forced to continue their pregnancy, even if it is certain, certain, Mr. Speaker, that the fetus will not survive birth. This is cruel, inhumane, and medically inappropriate. The bill is bad medicine and bad policy.

I know that this is a painful and personal matter for the people affected by it. It should not be a decision by this Congress. It should be a decision by a woman, her family, her doctor, and her God, and I urge our colleagues to oppose this legislation and leave the decision with the family.

RATEPAYER PROTECTION ACT

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Florida [Mr. STEARNS] is recognized for 5 minutes.

Mr. STEARNS. Mr. Speaker, I rise today to introduce legislation that will, I believe, begin the process of examination of the electric industry. My bill would repeal prospectively section 210 of the Public Utility Regulatory Policies Act of 1978. This legislation is only one of many important aspects of the electric industry that must be explored and opened up for discussion. I am hopeful that this legislation serves as an instigator of a much larger debate. I now have 15 cosponsors. It is a bipartisan bill.

My only interest in introducing this bill lies in achieving the most efficient and most cost-effective means of electric generation for America's ratepayers. Prospective repeal of PURPA